لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

THE

REVIEW

OF RELIGIONS

April 1963

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

KHILAFAT LIBRARY

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan

Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM.

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi, U.S.A.
Prof. Chaudhry Muhammad Ali M. A.
Ch. Ali Muhammad B.A., B.T.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee.

Annual subscriptions including Packing and Postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U. S. A. and other Dollar Areas :	... $3.00

Notes :—All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U. K. should be sent in addition to the subscription as above.

CONTENTS

KHILAFAT LIBRARY

Pages

1. The Phenomenon of Meteoric Shower and Its Spiritual Significance. ... 129
   Promised Messiah.

2. Five Enemies of Spiritual Development. ... 132
   Mr. Bashir Ahmad Orchard.

3. The Testimony of Khadija and Ayesha as to the Character of the Holy Prophet. ... 144
   Khwaja Zahur-ud-Din Butt.

4. A Letter to the Pope. ... 147
   Salahuddin Ahmad, Holland.

5. Arabic is the Mother of All Languages—XX ... 155
   Shaikh Muhammad Ahmad Mazhar,
   Advocate, Lyallpur.

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

Vol. LVII **APRIL 1963** **No.IV**

The Phenomenon of Meteoric Shower and Its Spiritual Significance

From the writings of the Promised Messiah, peace and blessings of Allah be on him, translated by A.R. Khan Bengalee.

Having discussed the futility of the theories of the Greek astronomers of old, and the instability of the theories of the astronomers and physicists of the present, regarding the cause of the falling of meteors the Promised Messiah, peace and blessings of Allah be on him, proceeds to explain the spiritual significance of meteoric showers. He says:—

"God has revealed to this humble self that, even if, the observations of the astronomers and physicists, regarding the appearance of meteors and comets, be accepted as true to some extent, there is no contradiction or inconsistency between God's description, in the Holy Quran, about the spiritual purpose of such phenomena of heavenly bodies, and the opinions of the scientists of imperfect intellect, regarding the cause of the appearance of meteors and comets etc. The object of the scientists

is simply to discover the physical and natural causes of these phenomena and to find out some order or law governing their movements, whereas the purpose of the Holy Quran is to describe the spiritual purpose underlying these phenomena.

"It is evident that God's two acts cannot contradict each other. No wonder, therefore, if both the physical and spiritual systems run parallel to each other, particularly, in view of the fact that the phenomena of meteoric showers have always been accompanied by the appearance of some Divine Reformer or the starting of some Great Divine Scheme; and there has been no such century in which either of the two Great Events, i.e. the appearance of a Reformer or the starting of some Divine Scheme, has not taken place, in some part of the world or other. So, there should be no demur and hesitation, at all, in admitting that the falling of stars, in multitude, spiritually indicates the revival and renewal of some Divine spiritual System; and such Spiritual Revival and Renewal has always been taking place, since the creation of humanity, to strengthen the Divine Religion. It should carefully be borne in mind that the phenomenon of meteoric showers is not special for a Prophet or his Successor only, but the Herald of a Prophet or his Successor also comes under the category of Personages for whom such phenomena are shown; nay, such phenomena are shown even as an indication of some Conspicuous Victory to be won by such Personages, since, at such a time, the Forces of the Gracious God get complete victory over the Satanic Forces.

KHILAFAT LIBRARY

"In short, when some Great Event, heralding the advent of a Prophet or his Successor, or when events highly helpful to his Mission, are to take place, there occur, about his time, showers of meteors or other heavenly bodies, in large numbers.

"Hence, even a dullard can realise that the falling of shooting stars, in large numbers, happens to render multifarious services to a Spiritual Movement, and it occurs either at the beginning, or at the end or at the middle of the advent of a Prophet or his Successer. This system of meteoric showers to herald the advent of prophets and their successors has been in vogue in the past, and shall continue to be so, for ever.

"The present-day European astronmers mention with great emphasis the Meteoric Phenomenon of the 27th November, 1885, and such other phenomena of the nineteenth century. They lay so much stress on these phenomena that, to them, they are, as it were, the most extraordinary events of the kind. If, however, they ponder over the matter a little, they will be able to realise that these extraordinary phenomena of meteoric showers of the nineteenth century unmistakably indicate that for the accomplishment of the Great Events of the Spiritual Movement, that was due at the end of this century, God has designed to revive the Faith in One God through a Servant of His".

(Aina-i-Kamalat-i-Islam, Footnote—P. 119-122)

KHILAFAT LIBRARY

———: o :———

Five Enemies of Spiritual Development

(Mr. Bashir Ahmad, Orchard)

'A sacred burden in this life ye bear, look on it, lift it, bear it solemnly, stand up and walk beneath it steadfastly. Fail not for sorrow, falter not for sin, But onward, upward, till the goal ye win.'

(Frances Ann Kemble)

The goal of life is an exalted one; nevertheless it is not beyond the reach of every normal human being. This coveted reward sparkles like a beautful jewel lying on the summit of a snow capped peak; but only few are those who ascend the heights to claim it because the path is slippery and the ascent is steep.

KHILAFAT LIBRARY

Broadly speaking, man has been created for the purpose of worshipping God (Quran 51 : 57). This means to say that he should develop within himself the attributes of God; or to express it more simply he should strive to attain purity and righteousness through subservience to the will of God. Every thought, word and act should be for the glory of God.

The blessed man who has attained the goal of life is unlike other men round about him. The light on his face seems to shine from the window of another world and his whole demeanour is coloured with spiritual grace and charm. His manner is sweeter than the gentle breeze which softly blows over the scented meadows on a pleasant summer's evening; and like an angel on earth his soul is washed as white as snow. His heart overflows with love for God like the comb of a bee dripping with an excess of honey.

God desires to bestow His Grace on all; but the servant of God must prove himself worthy and fit to receive this blessed gift. The Holy Prophet Muhammad (may peace be on him) said that if a man crawls towards God then God walks towards him; and if a man walks towards God then God runs towards him.

God helps those who help themselves.

Backbone of Faith

The spine is the backbone of the body.
Steadfastness is the backbone of faith.
Physically man is intended to stand and sit erect.
Spiritually man is intended to be morally upright.
A curvature of the spine is not conducive to good health.
A bending away from steadfastness is not conducive to spiritual development.

KHILAFAT LIBRARY

Few people maintain a vertical spine when standing, walking and sitting. Those who do, enjoy greater vitality.

Few people remain steadfast in all matters of faith. Those who do, enjoy more spiritual power.

When the curvature of the spine has become fixed through habit it is hard to straighten it; but it is possible.

When steadfastness of faith has become neglected it is hard to rectify it; but it is possible if one is in earnest:

الا الذين تابوا و اصلحوا

'Except those who repent and amend'. (Quran 4:147).

The citadel of faith is constantly being attacked by satanic missiles and for this reason five of the more destructive ones will be discussed in this article. Our battle is to master them; and in this *jihad* we may be encouraged with the promise of God:

الله مولى الذين امنوا

'Allah is the Protector of those who believe' (47:12)

Who are those who believe? They are the ones who strive in the path of Allah and obey those who are in authority over them; and they are also those who humble themselves before Allah and purge their hearts of selfishness and pride. There is a yearning in their hearts to become cleansed of all impurities; and should they hastily or inadvertently do anything displeasing to Allah the aching feeling of remorse gnaws at the portals of their souls.

In all ages the world has produced great men who have attained to the heights of success through sheer perseverence

and dogged resolution. Some of these famous figures had little or no schooling and passed their early years in abject poverty; yet they rose to become leaders of nations, leaders of industry and leaders of invention; and many of them died multi-millionaires. When such men whose vision does not stretch beyond the confines of this world can harness their inner powers and climb to the top of their respective professions then what wonderful spiritual achievements can be gained by those believers who direct all their energies in the direction of heaven: Cannot the man of God do more than the man of the world?

A Muslim should grow from strength to strength and not from strength to weakness which unhappily, happens only too often. Young men attach themselves to the faith with zeal and enthusiasm; but as the years slip by they also slip away. A true and steadfast believer always progresses. He is never content to remain as he is; there is an inner restlessness and his eyes are always fixed on new horizons. No doubt there are times in his life when he feels he is making no progress although this may not really be the case. These are the moments when he must tighten his grip on the rope of Allah which alone is his security. It has been said by a famous American writer whose books on personal development have been sold by the millions that personal progress appears to come in jerks periodically and is not experienced in the manner of a steady flow. Every now and again one, all of a sudden, realises that one has reached a stage of advancement; then follows a period when one appears to mark time until once again one suddenly becomes conscious of having attained further progress.

KHILAFAT LIBRARY

Whereas the spiritual wayfarer is constantly harassed by the forces of satan, the following five negative influences rank among the commonest and most destuctive forms of spiritual cancer. They are;

(1) Irritability
(2) Laziness
(3) Pride
(4) Fear
(5) Family before God.

Who can be so complacent as to say that he is never

ruled by one of these weaknesses? There are many persons who are considered to rank among the spiritual elect yet they are chained to all five of them; and as a result, many have fallen from Divine Grace.

KHILAFAT LIBRARY

Irritability

This fever of the brain is one of the greatest scourges of humanity. Only those who have been thoroughly cleansed by the Holy Spirit are immune from this disease; and they are few and far between.

An deal home is a haven of peace. A broken home is hell on earth. The man who is constantly irritable with his wife and children cannot live at peace with others; but let him make a pledge to curb his irate tongue at home and in proportion to his progress so will his relationship with humanity improve.

The Promised Messiah has said 'Many are smooth in appearance but inwardly they are like ravening wolves'. Many are those who are regarded as men of spiritual eminence; and so they appear to be when receiving courteous and polite attention from their admirers; but when provoked or things go wrong, their countenances quickly flush with anger; and harsh and bitter words fall from their lips causing bewilderment and frustration to those who held them in high esteem.

Anger is justified on certain occasions; but it should be under the control of the mind and not allowed to run wild. As the rider guides and controls the swift horse on which he sits so should one be master of one's anger directing and halting it as necessary.

Anger, peevishness and all negative moods throw off energy at a terrific rate reducing one to a state of weakness and even nervous prostrations. This wasted energy should be held within the system and not allowed to escape like water gushing forth from a damaged pipe. It should be directed along some useful channel.

Irritability is a vicious and contagious cancer which eats into the mind, heart and soul leaving its victim spiritually prostrate.

The nagging woman and the quarrelsome man make a pair

of demons. It is said that woman is more emotional than man but sometimes it appears to be vica versa ; the poor wife sobs silently while her blustering and intemperate husband excoriates her with his double edged tongue.

KHILAFAT LIBRARY

The Promised Messiah once said :

> 'It seems highly disgraceful that we being men should quarrel with women'.[1]
> of the Promised Messiah)

In his own home the Promised Messiah was a paragon of gentleness and forbearance. His domestic life reflected the peace of heaven. Tranquillity and concord coloured the family atmosphere and never did a harsh or bitter word fall from his lips despite the tumult and mischievous pranks of the children. Never was he known to rebuke them on account of their noise even when engaged in writing books of the most eloquent composition. One day his close friend and companion Maulvi Abdul Karim asked him how he was able to think so cooly amidst such noise. The Promised Messiah replied :

> 'I do not heed what is going on about me and therefore I am not disturbed.'[2]
> of the Promised Messiah).

The same author has penned the following tribute to the Promised Messiah :

> 'During my long stay in close proximity of the Promised Messiah I never heard him remonstrating with any person in the house or calling upon anyone to render an account.'[3]

The whole life of the Promised Messiah was illuminated with the light of heaven : and the same light, though to a lesser extent, may brighten the features and demeanour of all who strive to resemble his likeness ; but it will always remain dim as long as irritability stains one's nature. It behoves every spiritual wayfarer to overcome this venomous enemy of serenity. The fight may be long and hard but the prize which awaits the victor

. Character-Sketch of the Promised Messiah by Maulvi Abdul Karim.
2. Ibid. 3. Ibid.

is priceless. Some of the worst debauchers and degenerates have reformed and become cleansed of their former evil habits. Drunkards have become holy servants of God; life long smokers have discarded the filthy tobacco weed; and even savages have become saints; so no one should make excuses for himself or for others who are weak of character. What others can do they can do if they care to exert themselves.

KHILAFAT LIBRARY

It is to the advantage ef every spiritual wayfarer to make an all out effort to overcome irritability because this is incompatible with the spirit of holiness. In order to eradicate a disease a good doctor will seek its cause and deal with the root of the trouble. The spiritual way farer is also encouraged to do the same. Irritability has many roots and one major cause is due to indigestion and incorrect dieting. People overeat and feed themselves with material which is foreign to the needs of the body. They crave for stimulants which quieten and weaken the nerves which in turn irritate the brain.

Tobacco also has its deadly effects upon the nerves and organs of the body. It kills natural appetite and interferes with normal digestion. The smoker and the tobacco chewer are most susceptible to outbreaks of irritability. The smoker would prefer to spend his last shilling on a packet of cigarettes than on a plate of wholesome food to nourish his poisoned body. The spiritual wayfarer who earnestly desires to overcome irritabillty should pay particular attention to his habits of eating and divorce himself from the use of stimulants which are useless to the body and irritate the nerves. Self mastery is a golden key to progress and the old adage is still true that he who can conquer himself is greater than he who can conquer or rule a city.

Irritability causes people to say and do things on the spur of the moment which they afterwards regret; but bad words and time ill used cannot be retrieved. Bitter words carve deep impressions on the minds of others which can never be erased. A hasty outburst of invective has estranged the best of friends, husbands and wives, children and parents. The thread which unites human ties is extremely brittle. It wears tears and snaps with ease. In his book, 'How to Sell Yourself to Others' Elmer

Wheeler mentions the case of a man and woman who celebrated their fiftieth wedding anniversary. One week later they sued for divorce !

One way of desribing the purpose of life is the importance of directing one's vital energy along proper and constructive channels. The more energy one holds in the system the more one can achieve ; but irritability eats up nerve force at an alarming rate leaving one in a state of exhaustion. An irritable person is quickly fatigued both mentally and physically.

If one desires to walk with the saints then self mastery of this satanic influence is imperative.

KHILAFAT LIBRARY

Laziness

> 'O God, I seek Thy protection against want of means and laziness (Holy Prophet)

No one likes to be told that he is in the wrong, remiss or at fault in his conduct and policies. However wrong he may be more often than not he will convince himself that he is right ! It requires courage and manliness for a person to admit his faults. Usually he will unearth one excuse or another even when his conscience tells him he is in the wrong. Many people are totally blind to their faults and cannot make themselves believe that it is possible for them to be wrong. Pride is usually the cause.

One great fault which withholds the progress of an individual in any endeavour is laziness.

Rest and sleep are essential requisites for good health and efficiency. Eight hours sleep a day has been recommended as ideal although many prefer to do with less. Most of the world's great geniuses spent half their nights absorbed in their work. It is known that Edison and Napoleon slept very little ; and in the spiritual field the Prophets and holy men of God spent the greater part of their nights in prayer.

The Promised Messiah once said :

> 'Every one among you who relaxes and becomes lazy shall be thrown out of the Community as a dirty thing is discarded and thrown out. He shall die with regret in his heart and he will not be able to injure God in any way.' (Noah's Ark).

One of the reasons why Muslims are negligent in the regular observance of the five daily prayers is laziness; and as a result their spiritual growth is stunted; but even the observance of *namaz* (prayers) is of little value unless it is motivated with the spirit of righteousness. A true believer would no more think of missing his prayers than a worldly man would think of missing his meals. Hazrat Khalifatual Masih II, the Head of the Ahmadiyya Movement once issued an announcement if an Ahmadi intentionally forsook his prayers only once over a period of ten years then he could not be counted as a true devotee.

KHILAFAT LIBRARY

The Promised Messiah has said that some effort is required to rise early in the morning, form ablution with water and offer prayers. Every Muslim is aware of this; but if life were a bed of velvet then there would be no basis on which to build character.

Some Muslim students never rise before the sun to offer the first prayer of the day on the plea that they study late into the night and are either too tired or unable to awake in time. It is not a satisfactory excuse. The best time to study is in the early hours of the morning and the best policy for students is to obey the well-known maxim, 'Early to bed and early to rise'. In the beginning the new adjustment may seem a little inconvenient but its secular and spiritual advantages would be tremendous.

A Muslim should be intent upon making every moment of his life worthwhile and in order to achieve this purpose he must keep his mind and body alert and virile. All forms of slovenly behaviour should be eradicated. The manner he sits, stands and moves about tell a long story. Slouching in chairs and sofas, leaning against some object for support, shuffling along the streets etc. are lazy and degenerating habits. Muscles and mind are inter-related; if the muscles become lazy the mind becomes lazy and vice versa.

The span of human life is very short in relation to the thousands of millions of years that the universe has been in existence; and as one third of this time is spent in sleep the

life of activity is extremely limited. No Muslim can afford to fritter away his time in idle pastimes and flippant conduct. Flippancy is a common trait in youth but even those more advanced in age indulge in this frivolity. The writer recalls a function attended by a number of elderly gentlemen whose conversation was so frivolous that it could not even be classed as amusing.

KHILAFAT LIBRARY

Pride

> God has revealed to me saying 'Show humility so that no one may rise above another nor pride himself above another'. (Holy Prophet)

Pride has been the downfall of many a spiritual wayfarer. It is a subtle and surreptitious destroyer of faith which does its deadly work slowly and silently like a creeping cancer. One pillar of faith after the other crashes to the ground until the inner temple of God collapses in a heap of rubble.

A new temple can be built on the ruins of the old but not without a re-dedication to God. The message of the Holy Quran offers hope to all :

الا الذين تابوا واصلحوا واعتصموا بالله و
اخلصوا دينهم لله فاولئك مع المومنين و سوف
يؤت الله المومنين اجرا عظيما ـ

> '...those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers.' (4 : 147)

Dignity and self-respect should not be mistaken for pride. They are virtues while the latter is a sin.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah, has described pride as a form of *shirk* (setting up equals with God). He has referred to it as being a most despicable attitude in the eyes of God and has advised everybody to make sure that no vestige of pride is left working in their behaviour.

Holy men are noble and gracious but never proud. They move and act with an air of grace even in the quietude and

seclusion of their own presence. This indescribable trait accompanies them at all times as if it were a gift of nature. They are both spiritual and spirituelle.

KHILAFAT LIBRARY

A common exhibition of pride is disobedience to those who are in authority. Islam teaches that it is incumbent upon a Muslim to obey his leaders and senior officers. Neglect of this injunction has led to the downfall of many a promising Muslim who has allowed his pride to get the better of him. It matters not who is appointed as Imam or leader—he must be obeyed. The Holy Prophet has said :

> 'Hear and obey a person even though with a head as small as a dried raisin be appointed to rule over you.' (Bukhari)

A command, however, which is clearly contrary to a teaching of Islam need not be obayed ; otherwise it is binding upon a Muslim to render obedience whether or not he approves of the instruction. Pride must be swallowed.

Pride often asserts itself in the hearts of lecturers and public speakers. Orators are more interested in impressing their listeners with their eloquence and diction than they are in their message. Some speakers seem to think that the louder they shout the more favourable impression they make wheras in truth no cultured person is deceived by their veneer. It is not so much the loudness of the voice than the tone of the voice which distinguishes a good speaker. There must be a great thought and measure of genuine feeling behind his words. Many speakers are no more than actors ; and unfortunately many people are deceived and captivated by their duplicity. The Promised Messiah once dwelt on this subject during one of the early annual conferences at Qadian.

A proud and obstinate person will not allow himself to be moved : nor will he allow reason to guide him. He will even resort to telling lies in order to save face and by so doing he loses the respect of those who see through his pretence.

It is manly and womanly to acknowledge one's faults.

Fear

'He who fears God fears none.' (Hazrat Ali)

The rapid spread of Islam during the life time of the Holy Prophet Muhammad, may peace be on him, was due to a great extent to the extraordinary courage displayed by the early converts to Islam. Was it the desire for power and booty? Nobody in his right senses believes that three hundred and thirteen ill-equipped Muslims faced the might of the powerful Meccan army at Badr with the intention of winning spoils of war. The Meccan soldiers were not only skilled warriors fully arrayed for war but they also outnumbered the Muslims by three to one. The truth is that those few loyal and devoted servants of God and His Prophet knew that if the idolatrous forces of Mecca exterminated them then the very existence of Islam was at stake. Charged to the full with love for their Prophet they fought with the will to win and secured a resounding victory against the overwhelming forces of evil.

To-day Muslims are faced with the task of reviving the pristine purity of Islam throughut the whole world and this crusade was initiated by Hazrat Mirza Ghulam Ahmad, the Promised Messiah (1835 - 1908). This work calls for courage on the part of Ahmadies in the mission field for the days of religious wars have passed : at least we hope so. Courage of the kind that requires one to stand alone in the presence of one's detractors. There must be no compromising with the whims and fancies of those who object to the introduction of pure Islamic ideals for such persons want to change Islam to suit their own interests; but, alas, the temptation has been too great for some and by adopting the line of least resistence the light of faith no longer shines in their faces and they have come to resemble their spineless associates.

If one hesitates on the right course for fear of what people might think then one loses one's individuality and becomes one of the crowd. The right course in life for a Muslim is to preach and stick to the truth. He should live his own life and stand upon his own feet and not be influenced by what the crowd thinks because in the world today ninety nine per cent of the crowd is itself drifting in the wrong direction. This fearless approach to life should be cultivated by every Ahmadi Muslim because the responsibilities on his shoulders are

heavy. Let him look the world in the face and stand alone if the challenge comes regardless whom he may offend.

Family Before God

قل ان كان اباءكم و ابناؤكم و اخوانكم و ازواجكم
وعشيرتكم واموال نِ اقترفتوها وتجارة تخشون كسادها
و مسكن ترضونها احب اليكم من الله و رسوله وجهاد
فى سبيله فتربصوا حتى ياتى الله بامره والله لا يهدى القوم
الفاسقين -

KHILAFAT LIBRARY

'Say, if your fathers, and your sons, and your brethren, and your wives and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with His judgement ; and Allah guides not the disobedient people.' (Quran 9 : 24)

A devoted relative will risk his or her life for the sake of a loved member of the family, so close are the ties of human relations. This is a good sign for love is a virtue providing it is harnessed and not merely an exhibition of animal instinct. The Holy Quran teaches, however, that a Muslim should love God more than any relative - even his sweet wife ; and the reality of such love can only be demonstrated by severe test because the tongue does not always conform with the heart.

The ties of home life are usually very strong especially if the marriage is a successful one ; but when children enter the picture even an unsuccessful marriage has its limited attractions. Every husband enjoys the comfort of his home and is pleased to return to it at the end of a day's work or tour of duty ; but a Muslim is warned in the Holy Quran that if the need arises he must be ready to sacrifice family interests for the sake of God.

No Muslim should become so attached to family affairs that he allows this attention to interfere with his responsibilities to God.

All Praise is due to Allah the Lord of all the worlds.

The Testimony of Khadija and Ayesha as to the Character of the Holy Prophet of Islam

KHILAFAT LIBRAR

Khwaja Zahur-ud-Din Butt

Living with heathen Arabs the Holy Prophet of Islam remained perfectly chaste till at the age of twenty five, he married a woman of forty—fifteen years his senior. He stated years after her death to his wife Ayesha who was 'Only jealous of the old and dead lady', in answer to her question, 'Am I not so good as she ? She was old and had lost her looks,' "No, You are not so good : for she believed in me when no one else did; she honoured and protected me when I was poor and forsaken". During the whole period of his marriage with her, twenty seven years, he remained absolutely faithful to her.

She had lived with the Holy Prophet for full fifteen years as his first wife when he received the first revelation from God in the Mount Hira. She had been perfectly acquainted with the life of the Holy Prophet during these fifteen years of her married life. During these fifteen years Lady Khadija bore the Holy Prophet several sons and daughters. She fully appreciated the noble qualities of her husband which he could not conceal from her. We learn from the life History of the Holy Prophet that much confidence and intimacy subsisted between the sacred pair. If any person in the world can be said to know the innermost secrets of the life of the Holy Prophet it was Lady Khadija.

When the Holy Prophet evinced fear for his life to the Lady Khadija, immediately after the Angel of God had appeared to him with the first revelation, the faithful wife replied :

"Never, never will Allah suffer it thus to be. Verily thou art careful of consanguinity. Thou bearest the burdens of the homeless, the helpless and the forlorn. Thou provideth the indigent and those that cannot provide for themselves. Thou richly entertaineth

the guests and helpest the people in their misfortunes and in the calamities that, of a sudden, overtake them. In thy person we find virtues that are extinct."

Read this testimony of the lady Khadija with regard to the character of the Holy Prophet of Islam. According to her he was the very paragon of excellence. There was no virtue which was not possessed by him.

In the circumstances, the testimony of Lady Khadija must carry very great weight.

KHILAFAT LIBRARY

After the demise of Khadija, the Holy Prophet married Ayesha. His biographers have given minute details of the deep intimacy that subsisted between the Holy Prophet and Ayesha. When asked about the character of the Holy Prophet she replied as follows :

كان خلقه القرآن

"His character was the Quran"

The talented Lady put the whole character of the Holy Prophet in a nutshell, that is to say, that the Holy Prophet put into practice all that is laid down in the Holy Quran. To understand this pithy sentence used by Ayesha one must read the Holy Quran to know the great virtues inculcated by it. The Holy Prophet possessed all those virtues. No one, not even an atheist, can disregard the testimony of the two ladies, Khadija and Ayesha as to the character of the Holy Prophet of Islam.

——: o :——

A Letter to the Pope

Salahuddin Ahmad, Holland.

KHILAFAT LIBRARY

Your Holiness,

The members of the Ahmadiyya Community of the Netherlands would like to congratulate you on the occasion of the great historic conference of the Vatican Council, which is taking place in the great city of Rome under the leadership of Your Holiness.

All will agree that never before has the world felt such a great need for peace and unity as it does to-day. The objectives of this great conference are no doubt far-reaching and various. However, the very fact that different church representatives have come together may be considered by the world as a good omen of peace and unity. May be, the object of this conference is to establish one united front against atheism and such elements as might destroy peace and order on this earth. If this is so, we are the first to appreciate this wholeheartedly and pray to God that your efforts in this direction may bear fruit.

Our religion, Islam, also enjoins us to establish peace, unity and universal brotherhood on the earth. The very word "Islam" means Peace and Security and the Prophet of Islam, Muhammad (peace be on him), was sent to the world as a mercy for all mankind. The Holy Qur'an says:

> "We have not sent thee but as a mercy for all peoples." (21 : 108)

We also greatly appreciate your efforts to bring about unity between the different Christian churches. But, at the same time, we beg to point out that, in this age, not only a unity among various sects of one particular religion is required, but unity among all religions and nations—a universal broththerhood—is essential. Where lies that great lesson, the universal message of love, which can bring unity to mankind ?

All the existing religions are not only different, but are in some respects contradictory to each other. The followers of

one religion do not look beyond their own horizon and consequently consider that they alone are on the right path. This has given birth to mutual distrust and hatred among the followers of different religions, which acts as a brake upon any progress towards unity and peace in the world. The question is how to do away with such differences.

KHILAFAT LIBRARY

Islam has presented the solution. The Prophet of Islam has said: "Wherever you find something good, accept it." In view of this, when a believer notices some good thing in other religions or nations, he should adopt it. On the basis of this simple principle it is quite easy for mankind to come together and establish world peace and unity.

For the same purpose Islam has laid down another teaching, namely, that it does not deny the basic truths of any religion. On the contrary, it is asserted in the Qur'an: "There has been no people in the world but that God raised among them a prophet for their guidance" (35:24).

Thus Islam has laid the foundations for the universal brotherhood of man. Henceforth, a Muslim can have nothing but reverence for the founders and leaders of other religions. As soon as a Muslim hears of an ancient religion of which he was not aware before, or learns about a former prophet of whom he had never heard before, he is not troubled as if another rival had appeared in the field, but welcomes the discovery as a fresh proof of the truth of Islam and a fresh confirmation of the teachings of the Holy Qur'an.

The Quran makes this point still clearer in the foffowing verse.

"Say ye: We believe in God and in that which has been sent down to us, and that which has been sent down to Abraham, and Ishmael and Isaac and Jacob and the tribes; and that which has been given to Moses and to Jesus and that which hath been given to all other prophets from their Lord. We make no difference between any of them, and to Him do we submit ourselves." (2:137).

It is evident from the above verse of the Qur'an that an essential part of a Muslim's faith is to believe in all the Messengers of God without distinction and to respect them sincerely. What better means could there be of bringing together the followers of different creeds and faiths ? As a Muslim shows reverence to Jesus and other prophets and sincerely believes that they were true Messengers of God, similarly if a Christian believes in the Prophet of Islam and other prophets, and shows full respect to them, many of our differences will disappear, and the world can successfully proceed towards unity.

Ever since the creation of the world a number of messengers have come from time to time with Divine commandments suitable for those periods. Formerly, different regions of the world were completely isolated from each other for lack of communications and transport. People of one region could not make themselves acquainted with the civilization, culture, etc of other regions. This is why we notice that in former times even the prominent prophets had not been sent alone. From the Divine books it appears that, at least, Abraham and Lot were on the earth at one and the same time; Moses, Aaron and Shoab were at one time, and similarly Jesus, John the Baptist and Zachariah were at one time, and each of them had his own jurisdiction. From this it is evident that none of these prophets acted as prophet for the whole of the world, nor did they claim to do so, until the time approached when the world could accept a universal Messenger. This universal Messenger came in the person of Muhammad, peace be on him. The Qur'an says :

> "And We have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not." (34 : 29)

It further says :

> "This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion" (5 : 4).

It is to be noticed that only Islam has claimed to be the universal, perfect and final religion of the world. All the messengers before Islam had been sent to a particular people and for a particular period. We read in the Bible :

> "These twelve Jesus sent forth, and commanded them saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not but go rather to the last sheep of the House of Israel" (Matthew 10 : 5, 6).

Jesus (peace be on him) regarded himself as a teacher for Israel only. If others approached him he used to send them away. In Matthew 15 : 21-26 we read :

> "Then Jesus went thence, and departed into the coast of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts and cried unto him saying, 'Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying, 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the House of Israel. 'Then came she and worshipped him, saying 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and cast it to the dogs!"

KUII ACAT LIBRARY

It is, therefore, obvious from the references cited that Jesus did not claim to be a universal teacher, but that his message was only for the lost sheep of the House of Israel. Nevertheless, it is beyond a shadow of doubt that he was raised by God as a chosen Messenger of His. He was fully aware of the fact that a time would come when people would need a universal teacher whose teachings would bring all mankind to one brotherhood. Jesus predicts about that world prophet :

> "I have yet many things to say to you, but, ye cannot bear them now. Howbeit, when he, the spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatever he shall hear, that shall he speak and he will show you things to come. He shall glorify me" (John 16 : 12-14).

A similar prophecy has been given to Moses. In Deuteronomy 18 : 18 we read :

> "I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth ; and he shall speak unto them all that I shall command him".

These prophecies are literally fulfilled in the person of Muhammad, peace be on him.

KHI[illegible] LIBRARY

What is the Qur'an ? It does not constitute the thoughts of Muhammad, but it is the revelation of God, or rather, the words of God spoken to Muhammad through Gabriel. The Qur'an also testifies to the words of Jesus, on the same line, as they occurred in the above verse. Concerning the Prophet of Islam God says in the Qur'an :

> "Nor does he speak out of his own desires. It is nothing but pure revelation that has been revealed by God" (53 : 4-5).

"He shall glorify me", and it is undoubtedly the Prophet of Islam who alone glorified Jesus by declaring as utterly false all those allegations which were heaped upon Jesus and his holy mother.

Another prophecy of Jesus about the world prophet is as follows :

> "Hereafter I will not talk much with you for the prince of this world cometh and hath nothing in me" (John 14 : 30).

Jesus further says :

> "If ye love me, keep my commandments. And I will pray to the Farther and He shall give you another comforter that may abide with you forever" (John 14 : 15-16).

It is also clear that the world prophet would come after Christ without interval, as he says :

> "Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I go not away the comforter will not come unto you

but if I depart I will send him unto you" (John 16 : 7).

KHILAFAT LIBRARY

The comforter as predicted by former prophets is Muhammad of Arabia who brought the world message in the shape of the Qur'an for mankind. This is certainly not a new and contradictory message. It has been sent down to fulfil the same mission for which various messengers were raised from time to time - but no doubt in a perfect and comprehensive from - in order to meet the necessities of all mankind. God alone had sent His revelation to previous Messengers and again it is God Who sent His revelation to Muhammad. It does not, therefore, reject the previous revelations, rather it presents the truths of the Bible and other Divine books in a very comprehensive and practicable form, so that it may suit the varying circumstances. God says in the Qur'an :

> "None of Our revelation do We abrogate or cause to be forgotten, but We substitute something better or similar" (2 : 106).

May we appeal through You Holiness to the representatives of the different churches who have assembled together in Vatican City, to give their sincere attention to the great message of Islam - acceptance of which is not to deny the previous truths but to add a new truth to the former ones - if they are really determined to seek ways and means for establishing peace and unity.

In Islam the conception of equality and brotherhood is without any parallel ; there is no discrimination of race, colour, nationality, rank or position in Islam. We may quote here a part of the farewell address of the Holy Prophet :

> "O men, what I say to you, you must hear and remember : all Muslims are as brethren to one another. All of you are equal. All men whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another ; you are as brothers..... Even as this month is sacred, this land invio-

late and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour, is as unjust as to violate the sacredness of this day, this month and this territory. What I command you to-day is not meant only for to-day. It is meant for all time. You are expected ro remember it and to act upon it until you leave this world and go to the next to meet your Maker. What I have said to you, you should communicate to the ends of the earth. May be those who have not heard me may benefit by it more than those who have heard."

KHILAFAT LIBRARY

Our Christian friends are awaiting the second advent of Jesus Christ when he is to restore peace and brotherhood among mankind. But their long awaited Promised Messiah came to this world and went away in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), who claimed to be the Promised Messiah and Mahdi. He proclaimed that he came in the spirit and power of Jesus Christ in the same way as John the Baptist had come in the spirit and power of the prophet Elijah. Hundreds of signs and miracles were shown by him and thousands of prophecies made by him were fulfilled as foretold. In 1889 he founded the Ahmadiyya Movement in Islam for the revival of Islam. The present Headquarters of the Movement are at Rabwah, West Pakistan. He explained the object of his coming in the following words :

"Men talk of God and of spirituality, but their hearts are filled with the love of the world. Jesus had found the Jews in the same state in which I find the world to-day, and just as lack of faith had driven love of God from the hearts of the Jews and had destroyed their morals, the world to-day has ceased to love God, and I have been sent to restore truth and faith, and to revive the love and fear of God in the hearts of men. This alone is the object of my

> existence. God has informed me that Heaven shall again draw nigh to the earth after it had drawn itself away. So I have come to renew these things and have been sent for this purpose."

KHILAFAT LIBRARY

How can we bring home to our Christian brothers that it is now useless to look towards Heaven to see Christ descending on the earth amidst the clouds? The Promised Messiah came and went away, but in order to recognize him spiritual eyes are needed. The Jews rejected Christ because they did not see the prophet Elijah descending from Heaven as was written in the book. Would our Christian friends also commit the same mistake?

This is the brief message of Islam which we would like to convey through Your Holiness to the representatives in the Vatican Council, and we hope that, if they are earnest in their endeavour to find ways and means of bringing about peace, unity and universal brotherhood of men, they will not reject our hand of friendship.

> "Say, O people of the Book, come to a word equal between us and you that we worship none but Allah, and that we associate no partner with Him, and that some of us take no others for lords besides Allah. But if they turn away, then say, 'Bear witness we have submitted ourselves to God". (The Holy Qur'an 3 : 65)

—: o :—

Arabic is the Mother of all the Languages—XX

Shaikh Muhammad Ahmad Mazhar, Advocate.

KHILAFAT LIBRA

LATIN TRACED TO ARABIC

Latin pertains to LATIUM, an ancient country in Italy between Etruria and Compania, the home of the Latin or Roman people. It is a member of the Aryan (Indo-European) family of languages. Orignally it was only one of the dialects spoken in the towns and villages of the plain of Latium. With the growth of Rome's dominion over her neighbours Latin rose to supremacy and became the leading Italian tongue. It was carried by Roman conquests into almost every part of the known ancient world. It is the parent of the Romance languages of Southern Europe as the Italian, French, Spanish etc. According to Maxmuller Latin is the sister of Greek and Sanskrit. The bulk of English languagee is based upon Latin.

In a few instalments we propose to trace almost all the important Latin roots to their Arabic origin.

SIGNS AND ABBREVIATIONS

(a) * a star mark denotes the Quranic root.

(b) an upright arrow-head in the second culumn is a sign of the wrong root which is given after the arrow-head and the correct root is given before the arrow head eg. HISTORY=اسطوره i.e. story† (ID) to see=عهد to see, which is wrong root. The reader is requested to mark such etymological mistakes which are found in every language due to inadvertance to Arabic.

(c) H_2 H_3 H_4 show that the word is homonym of 2, 3, or 4 Arabic roots which the foreign language does not possess. eg. COLU-men, high, chief=قل to be high خال chief.

(d) L_2, L_3, L_4 show that the word is common to 2, 3, or 4 languages eg. CORBIE in French=CORV-us in Latin=CROW in English=غراب a crow.

(e) NV=No Verb. This means that the language possesses only a derivative and not its base and hence cannot explain the reason and philosophy of the word

which is elucidated by the Arabic verb only. eg. CULPA i.e. fault=خلفه i.e. vice, whence culpable, inculpate, exculpate. But Latin, English, Greek or Sanskrit do not possess the base خالف i.e. to transgress law. This feature is most important as it conclusively proves that culpa belongs to Arabic only.

(f) nfv=noun formed on verb eg. ASC-IA, axe=SC شق to split because axe is a splitter.

(g) vfn=verb formed on noun eg. CALCO, to tread whence CALIX, a heel=سلک to tread.

(h) C/S, G/Z S/K etc. should be read as change C into S, G into Z, S into K and soon. These sound changes are admitted on all hands.

(i) gfp=general from particular; pfg=particular from general.

KHILAFAT LIBRARY

N.B. Please note that Latin alphabet does not possess the letter K; K has been replaced by C which is pronounced as S or K. In numerous cases C is pronounced as S but originally this C was K. eg. CAN-is in Latin =CYN-IC in English=KUON in Greek=SUN-A in Sanskrit. The word means a dog and the Arabic root is KN=SN سن to sieze with the teeth which is a prominent habit of the dog. Animals are generally named after their habits or the peculiar sounds of their voices.

LATIN TRACED TO ARABIC

Triliteral Formula

AB, away from	A/H	AB هب to be away.
AC-er, sharp	(AC)	AC هک to pulverise to a point.
*ACTA, sea-shore	C/S	CT شط bank.
*AEMU-l-us, zealous		AMU حمیه zeal.
H_2AFFLIGO, to strike, dash to ground		FLG فلخ to strike فلغ to crush.
AFFULGEO, to shine	F/B	BLG بلج to shine.
*ALLEGO, to commission		ALG الجاء to entrust an affair to.
ALLECIO, to allure		ALC الس to decieve.

ALLIGO, to bind		ALG اعلق to fasten.
ALLUCEO, to shine	C/K	ALC القى to shine.
ALUCI-n-or, to talk idly, wander in mind		ALC هلس to talk nonsense, to lose the mind.
AMAR-us, bitter		MR مر bitter (a euphonic).
ABUBAJE (ANBUB) flute		ANBUB انبوب pipe.
AMENTUM (AGIM-entum) tie		AGM عكم to bind.
AN-CEP-s, 2 headed		CB قب head.
L_2 APER, wild boar		APR عفر *boar*.
BOAR		BR=FR عفر *boar*.
ARCA, coffin	C/S	ARC عرش bier for the dead.
ARIS-ta, bristly hair		ARS هرس to bruise هراس thorny tree.
ARRHA, earnest money		ARH عارة lent thing, loan.
*ARREGO, to lift up		ARG عرج to ascend
ADEP-s, corpulent	A/H	ADP هدف bulky.
ARRIPO, to snatch	A/H	ARB جرب to snatch away.
ASCEN-do, to mount		ASN عثن to *ascend* a hill.
*ASC-ia, axe		SC شق to split nfv.
ASSERO, to join		ASR اسر to bind.
ASSERVO, to preserve	V/F	SRF صرف عن to deter.
*ASSISS-to, to place		ASS اسس to ground a th.
ASSUS (AREO) to bask		AR حر to be warm, hot.
A-TOM, not to be cut		A=not TM طم to cut.
ATTEN-t-us, attentive		ATN اطنا الى to incline to a th.
ATTON-deo, to cut		ATN اطن to cut.
AULOD-us, one who sings to flute		ALOD العود flute.
L_2Bol-us, to gain, to cheat		BL بل to obtain حبل to ensnare.
LABH, to obtain (Sanskrit)		LB=BL بل to obtain.
*BRAC-tea, leaf, plate of metal		VRC ورق leaf, plate of metal.
CABU-ll-us, horse		CB قب stout horse.
CACHI-nno, to laugh aloud		CK قهقه to laugh aloud.
CAEDO, to cut		CD كدا to cut off.
CAELEB-s, unmarried		CLB=CLV خلو alone.
*CALCO, to tread		CLC سلک to go along.
CALL-is, narrow path		CL خل path in the sand.
CALL-um, hard-skinned		CL خل fat.
CALUMNIA (CALV) trick		CLV=CLB خلب to decieve.
*CALIX, heel (CALCO) tread		CLC سلک to go along.

	CANE-PHOR-us, basket-bearer	صن basket PR=RP رفع to lift.
L_4	* CAN-is, dog	CN سن to sieze w. teeth. nfv.
	* SUN-A, dog (Sanskrit)	SN سن to sieze w. teeth nfv.
	* KUON, dog (Greek)	KN=SN سن to sieze w. teeth nfv.
	* CYN-IC, dog-like (English)	CN سن to sieze w. teeth nfv.
	CANI-stra, bread basket	CN صن breaad-basket w. lid.
	* CAPER, goat	CPR غفره mountain-goat.
H_2	CAPIO, take in hand, select	كف hand قفا to prefer.
	CAPITULATUM (CAP-ut head	CB قب head.
غ	CAPSA (CAP) box	قفه قفص basket (primitive box).
H_2	* CAP-to (CAPIO) to cheat, loss	خب to decieve خاب to disappoint.
	*CARBO, coal	CRB غرب to be black.
	CAR-is, crab	CR قر insect swimming on water.
	CARPO, to pluck off	CRP خرف to pluck (fruit)
	CARRU-ca, wheeled carriage	CR كور circle
	CARR-un, circle	CR كور circle كرا to round a th.
	CASA, cottage	CS خص cottage.
	CASS-us, metal helmet	CS قسه helmet.
	CATARACTA (CATARR) sluice	CTR قتره water-channel.
	CATTA, cat	CT قطه cat.
D/Z	CLAUDED, to limp	CLZ قلز to limp.
V/B	CLAV-is, key	CLB قلابه latch-key.
V/F	CLAV-us, nail	CLF قلفه finger nail pulled out.
V/F	CO-CERVO, to heap up	CRF خرافه heap-of fruits.
L_2	* CORV-us, raven	V/B CRB غراب crow.
	*CROW V/B (English)	CRB غراب crow.
*	CORBIE, crow	CRB غراب crow.
	*CLEPO, to conceal.	CLP علف to put a covering on.
	*CLIPE-us disk	CLP غلاف covering.
	*CLUPEO, to provide w. shield	CLP غلف to provide w.a. case.
	CO-ERCEO, to enclose on all sides	CO-all, ERC حريسه enclosure.
	CO-HORS, enclusure	حريسه enclosure, f. حرس to guard.
	COLUB-er, snake	CLB قلب white snak gfp.
	COL-um, sieve	CL خل to pierce, make a hole nfv.
NV	CRIB-r-um, sieve	CRB خرب to pierce خربه sieve.
	COM, together	CM كم to collect.
H_2	COLU-men, high, chief	قل to be high خال chief.
	CO-MINUO, to weaken	MN من to weaken, cut.
	Com-PARCO, to rub, to husk	PRC فرک to rub, to husk.

Com-PERIO, find out, discover		PR فر to investigate, examine.
Con-CLAVE, bed room		CLV خلوه retired place, recess.
CORBI-ta, slow-sailing vessel		CRB قارب skiff, boat.
L_4CORNU, horn		CRN قرن horn.
HORN (CORNU) (English)	H/K	CRN قرن horn.
SARUN, horn, (Persian)	S/K	SRN=KRN قرن horn.
SARAN-G, horn (Sanskrit)		SRN=KRN قرن horn.
L_2CORP-us, body, collection		CRB كرب to load. nfv.
GRAVE, weight, body (Italian)		GRB to كرب load.
H_2CRIS-p-us, curly, trembling		CRS كرش to be wrinkled. قرس severe cold nfv.
CORT-ex, bark, rind		CRT خرط to bark, to lathe.
COSM-tes, slave in charge of toilets		CSM قسميه perfume-box.
COSMI-c-os, belonging to world, i.e. an orderly systematic whole		CSM قسم to distribute, dispose. a th. methodically.
CRASS-us, thick		CRS قراس thick and strong.
CREDO, to rely upon		CRD قردح to acknowledge a th.
CREMO, to burn		CRM ضرم to burn (fire)
CREPO, to creak	C/S	SRP صرف to squeak (a wheel)
اصل *CRIB-r-um, sieve, (CRE)		خرب to pierce خربه sieve خرء hole.
CROCIO, to caw like a crow		CRC قرق to cluck (a hen),
CORT-aila, ear-ring		CRT قرط ear-ring.
CRUCIO, to torture, torment		CRC كرث to oppress.
CRU-d-uc (CRU) raw, immature		CR غر inexperienced.
CUDO, to pound		CD قض to bray, crackle.
CUL-men (CELLO) top		CL قله mountain-top.
L_2CULPA, fault		CLP خلفه vice, blemish-from
CULP-able (English)	NV	خالف to transgress law.
اصل CLUTE-ll-us, little knife (KAR) to wound		CLT صلت large knife-L dimunitive. قرح to wound.
*CUNC-t-or, to delay		CNC خنس to delay.
DICO, to tell		DC دق to manifest.
de-CREPO, to pluck		CRP خرف to pluck (fruit).
de-CREPI-t-us, very old, infirm		خرف to become weak-minded (old man)-de intensive

* It is a very instructive word. The world is so well-arranged that it points to the Maker thereof. Compare ان and نحن قسمنا بينهم معيشة and صنع الله الذى اتقن كل شيئ . فى خلق السموات و الارض لاية

de-CUSSO, to intersect	CS قص to cut.
de-DICO, declare	DC دق to manifest.
de-HINC, from here	HNC هنا ک there هنا here.
de-SERO to bind	SR صر to bind.
de-STILLO, to drop down	STL ستل to fall in drops.
de-TERI-or, to rub off	TR طر to whet.
*de-VARICO, to spread out	V/F FRC فرش to spread.
de-VIDE, to separate	VD=BD بد to separate.
DRom-os, race course	DRM درم to run w. short steps.
L_4EBI-bo, to drink	EB عب to drink (water).
PO, to drink (Greek)	P=B عب to drink (water).
AAB, water (Persian)	AB عب to drink (water).
AMBU, water (Sanskrit) (M)	AB عب to drink (water).
EBULLO, to boil, turn to vapour	EBL هبل to foment. هبله vapours.
E-DICO, to make known	DC دق to manifest.
*EMOLU-mentum, labour,	EML عمل to labour.
gain. salary	عملto pay wagesعملهreward for work.
*E-MORI-or, to die	MR مر to pass E=away.
MORI, pass, die (Spanish)	MR مرto pass-cf ذهب to go, to die.
ن ENARRA, to narrate	ENR انار to elucidate.
E-NUMERO, to count up	NMR نمر to *number*.
EPI-TOME, abridgement	TM طم to cut.
ERAPIO, to take by force	ERB حرب to plunder.
اصل ESCA, food (ED) مزق to eat	عض to bite w. teeth-
EX-ACUO, to sharpen	AC هک to pulverise by rubbing.
EX-CETRA, snake	CTR قطاری snake.
EX-CULCO, to trample	EX=over CLC سلک to tread.
EX-HILA-ro, to make cheerful	HL هل to rejoice.
EX-PERI-or, to try	PR=BR بار to put on trial.
H_2FASCIA, band,	FSC=VSC وثاق band.
FASTIDIUM (FAST) haughtiness	FST فشط to boast vainly.
FATIGO, to be weary	FTG افتخ to be weary.
H_2FAUX, jaw, neck	فک jaw قفا nape of neck.
Fis-tula, pipe	FS فض to bore a hole.
FLABRUM, blast of wind (FLO)	FL=BL بل to *blow* (wind).
FLO, to blow	FL=BL بل to *blow* (wind).
FLIC-t-us beat, dash (FLIGO)	فلخ to strike فلغ to crush.
FRICO, to rub	FRC فرک to rub.
FULGEO, to shine	BLG بلج to shine.

L_2FUNG-or, to be busy		FNK فنک، to continue to do.
FUNC-tion (English)		FNK فنک to continue to do.
FUS-us, to diffuse		FS فث to scatter.
H_2GERO, to carry, to produce		جرto drag GR=ZR ذرأ to produce.
GLOM-us, ball	G/Z	GLM=ZLM زلم to round a th.
GLUTIO, to swallow	,,	GLT=ZLT زلط to gobble.
GNA-r-us (GNA) to know	,,	GN=ZN ظن to know.
GRA-n-um, seed	,,	GR=ZR زریعه seed.
MAC-to (MAGO) to glorify	,,	MG=MZ مز to excel.
ARGUO, to expose, oppose	,,	ARG=ARZعرض expose عارض oppose.
MAG-is, in highest place	,,	MG=MZمز to excel, gain mastery.
MAG-n-us, great	,,	MG=MZمز to excel, gain mastery.
*JACIO, to throw	,,	JC=ZC زخ to throw into (abyss).
GLAC-us, bluish grey	,,	GLC=ZRC ازرق blue grey.
ARG-ute, quick	,.	ARG=ARZ عرض to be energetic.
*GRAYO, to load	V/B	GRB کرب to load.
GUTTER, wind-pipe		GTR قترة water-channel.
GLUBO, to take off bark		GLF جلف to bark a th.
GLADI-us, short sword		GLD جالد to fight w. sword nfv.
GLEBA, lump		GLB قالب clog, mould.
*GLIS-co, to swell up		GLS غلظ to become thick.
HELIC-A, winding		HLC حلقه circle.
*HERA, mistress of house		HRA حرۀ well-born woman.
*HERC-t-um (HERES) inheritance		ARS ارث inheritance.
اصل HISTORIA, history	(ID)	اسطور story ID عهد to see.
	see	
HORIZ-on, boundary		ARZ هرض side.
HOS-tio, requite		AS عاض to requite.
H_3HORRO, bristle		HR هر to become stiff (thorns).
frost, shudder		هراto be intensely cold هرع tremble.
*IG-n-us, fire		IGآج to burn fire.
IN, into		IN عن to confine.
IN-ERS, inactive		عرص—نهی to be sprightly.
IN-SIBLEO, to whistle	L/R	SBL=SFR صفر to whistle.
*IN-STER-no, to cover over		STR ستر to cover.
*IN-TAB-esco, to waste, pine		TB تب to lose, perish.
JACEO, to lie (down)		JC جخ to lie down.
IN-TERMO, to tremble		TRM ترمع to tremble
IN-VAL-id, not strong		VL=BL بل to be healthy.

H_2IN-VENIO, come upon invent		VN=FN فان to come. فن to invent.
*IN-VERGO, to pour down	V/F	FRG افرغ to pour (water).
ITERO, to repeat		ITR اتار to repeat.
LAX-us, loose		LK لق to be loose.
LIB-um, cake		LB لب piece of bread.
*LUS-CINI-a nightingale		لذ to be sweet CN غنا to sing.
LUX-us, to dislocate		LK لق to be loose.
L_2LUX-us, sensual-excess	L/R	LKS=RKS رخص plenty.
LUX-ury, plenty (English)	,,	LKS=RKS رخص plenty.
MALC isso, to soften		MLC ملق to soften.
*MAN-es, boni		MN من gift.
MAX-ime) MAG-us) great		MG=MZ مز to excel.
MEDI-US (MES-us) mid	NV	MS مس middle of a road.
MEJO, to make water		MJ مج to eject water.
MERGO (MERSO) to dip in water		MRS مرس to steep in water.
MINUO, to cut up, lessen		MN من to cut, weaken.
MOLA, mill-stone		ML مألة handmill.
MOLE-st-us, irksome (MOL-es)		ML مل to weary, be tedious.
MORDEO, to bite	D/T	MRT مرط to gnaw.
MULGEO, to milk		MLG ملج to suck milk.
*MUNE-ro, to give, present		MN من to bestow من gift.
MUNIA, official duties		مهنه office, service.
MUNIO, to fortify		MN منع to defend, protect.
H_2MUN-us, office, favour[1]		مهنه office منحه gift.
اصلNOBIL-is (GNO) to know		NBLنبل noble GN=ZNظن to know.
OB-SERO, to sow		SR ثر to scatter-hence sow.
SEED (SA) to scatter		SA صاع to scatter.
SPER-ma, seed, scatter		SPR سفر to scatter.
		cf. ذرأ to scatter, to sow.
OCCAL-esco (CALLEO) thick		CL خل thick.
OCCO, to harrow		OC هک to rub.
*OFFA, ball, pellet		OF=OB حب pill.
OM-n-is, all		OM عم to include all.
*ORB-us, deprived		ORB حرب to snatch away.

1. This homonoym is unethical as office should not be a favour. Arabic has distinguished the senses by difference of spelling.

ORCHES-tra, dance		RKS رقص	dance.
ORYZA, rice		RZ رز	rice.
H_3OS,mouth		هص	to make a hole (applied to mouth).
mask, kiss		حس to touch.	همس to hide
PARD-us, panther	nv.	BRD ابرد	leopard.
*PAR-ens (PAREO) to obey		BR بر	obedience.
*PARIO, bring forth		BR برأ	to produce.
PARO, small boat	NV	BR عباره	boat, means of passing.
PER-CELLO, overturn, ruin		CL ثل	to overthrow, ruin.
PER-COLO, to strain through		CL خل	to pierce.
—HORES-co, to be rough		HRS حرش	to be rough.
*INDE, like as		ND ند	a like.
H_2PERI-or, to experience, try		PR فر	to enquire. بار to try.
L_2 * STRO-ma, curtain		STR ستر	curtain.
*ANA-STRI-na, uncovered (Sanskrit		ستر	to cover.
*ISTR-I, woman (Sanskrit)		STR ستيره	chaste woman.
PETRA, stone	T/D	PDR فادره	stone cf پتهر.
PLAGA=PLEC-to, a blow		PLC فلخ	to strike a.o.
PLEB (PLE) multitude		PL فل	crowd.
PRAE-CERPO, to pluck		CRP خرف	to pluck (fruit).
GELID-us, cold		GLD جلد	to be cold.
—CUDO, to drive		CD كد	to drive.
—FUSE, lavish		FS فيض	abundance.
—TELO to drive		TL طل	to drive hard.
L_2QUAESO, to seek		QS قس	to *seek*.
SEEK (English)		SK=KS قس	to *seek*.
اصلRE, back again (RED)		راع to return†	رد to return.
RE-CEN-seo, to review		CN=KN قن	to observe, scrutinize.
*—CON-do, to conceal		CN كن	to conceal.
*RES-TILLO, to drop back		TL تل	to throw down.
RIXA, brawl		RX=RKS رغش	to make noise.
SAGINA, to fatten		SGN اثخن	to render a. o. thick.
ROS, dripping		RS رش	to sprinkle fine rain.
*RUD-us rubbish	nv.	RD رده	rubbish.
*SACCAR-ine, juice		SCR سكر	juice.
H_2 *SAUCI-us, tear up, to plough, attacked by illness		SC شق	to tear, till the earth. شكو illness.
*SECU-R-isco (SEC-o) axe		SC شق	to split. nfv. nom. o.
*SEPT-em, seven		SBT سبت	week.

SERVO, keep, preserve	V/F	SRF صرف عن	to detain, deter.
اصلSERO, spread, sow	(SEO)	ثر to scatter	صاع to scatter.
SERO, to join		صر to tie.	
SOLIDO, solid, hard		SLD صلد	hard.
*SORBEO, to suck		SRB شرب	to suck, drink.
SPAR-go, to scatter (SPAR)		SPR سفر	to dispel, scatter.
SPIRO, to breathe		SPR زفر	to breathe hard.
L_2SPOR-ta, basket	S/K	KPR قفير	basket.
COFFER, basket (English)		CFR قفير	basket.
STUP-r-um, to ravish	S/K	KTP خطف	to ravish the mind.
SURD-us, OB-SURD, deaf	S/K	KRD قرد	to remain silent.
STYMMA, main ingredients		STM سطم	*stem*, roots.
*SUGGERO (GERO) to carry		GR جر	to drag along.
H_2*SULPHUR (SAUFRE (sulphur, lightning)		SFR اصفر	yellow.
		سفر	to shine.
*IN-CIDE-us, falling		CD قض	to fell.
super-ILLIGIO, to bind over		ILG اعلق	to fasten.
SUS-ENCEO, to be enraged		ENC حنق	to be enraged C/K
*SCURRA, jester		SCRA سخره	jester.
*TECHNA, art		TKN اتقن	to dispose w. art.
TINNIO to ring		TN طن	to ring (silver-plate).
TONO, to sound		TN طن	to tinkle.
TOLE-ro (TOL) to bear		TL تل	to lift or carry (weight).
TOM-us, cutting		TM طم	to cut.
TORQUEO, to wind, twist		TRQ اطرق	to wrap.
TREMO, to tremble		TRM ترمع	to tremble.
TRI-QURN-us, 3 cornered		QRN قرنه	*corner*.
*TRUDO, to push		TRD طرد	to drive back.
TUMEO, swell		TM طمأ	to be swollen (sea)
غTUMOUR swelling (not prec.)		TMR طمر	to become swollen.
TUMUL-us, mound of earth.		TML=TMR طمار	lofty place
TUX TUX, whack whack		طقطق	to crack joints, trampling of horses.
ULULA, screech اهل	to cry	اليلاً	to moan (sick person).
اصلUREDA, itch (URO)		URD هرض itch	UR عر itch.
URGEO, to press		ارج to excite	حرج *to urge*.
VALEO, to be strong		VL=BL بل	to be healthy.
*VER-us, true		VR=BR بر	to be truthful.
VOCO (VOX) to call		VX=VKS وقش	voice.

KHUDABAKHSH ORIENTAL PUBLIC LIBRARY

غ*ZINGIBER, ginger	R/L	ZNGBL زنجبیل *ginger*.
THEMED-es, stone	TH/S	SMD صمدح solid and strong th.
TRUNC-us, to cut	T/S	SRNC شرنق to cut.

Remove the Nasal N

اصل*ANTIQ-us, old (AN-te)		ATQ عتیق old AN عن come before.
CANTHAR-us, large goblet		CTR خطر large measure.
ENUNTIO, to tell, divulge		N (N) T=NS نث to divulge (news).
ANNOUNCE (English)		N (N) C نث to divulge (news).
PRO-NOUNCI-ate		N (N) C نث to divulge (news).
RE-NOUNCE, DE-NOUNCE		N (N) C نث to divulge (news).
LINGO to lick		LG لق to lick.
*MANDIC-ate, to chew		MDC مضغ to chew.
MANDO, to chew (K elided)		MD=MDK مضغ to chew.
اصلFRANGO, to break (REG)		FRG فرق separate فرقع to burst.
(REG) is wrong root.		RG=RZ رض to break.
FINDO, to cleve, divide		FD فض to break فضعلیٰ to divide.

Remove nasal M produced by B or P

AMPL-us, ample		APL حفل to be copious.
AMPUTO, to cut of		PT=BT بت to cut.
AMBU, water (Sanskrit)		AB عب to swalllow water.
EBI-bo, to drink)Latin)		AB غب to swallow water.
IMBUO (BUO) to moisten		IB عب to swallow water.

Remove surplus M or B produced by M

*IMBER, shower	nv.	IMR همره shower of rain.
LAMPHO, to make mad		LM لم to be mad.
LAMPO, to shine		LM لمع to shine.

KHILAFAT LIBRARY

—: o :—

BOOKS ON ISLAM AND ON COMPARATIVE RELIGIONS

THE HOLY QURAN

	Rs.	As.	Ps.
1. The Holy Quran with Arabic text. Translation by the Late Maulvi Sher Ali. With an introduction by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. Leather bound—1st quality	15	0	0
2. Introduction to the study of the Holy Quran by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 444 PP.	12	6	0
3. The Holy Quran with Arabic text, translation and commentay in 3 Vol.	62	0	0
4. Swahili translation of the Holy Quran with Arabic text	15	0	0

Can be obtained from :

The Review of Religions, Rabwah,
West Pakistan.

KHILAFAT LIBRARY

Soon to be out

ISLAM MEETS THE MODERN CHALLENGE

BY

NAFEESUR RAHMAN A.G. SOOFI

BOOK ORDERS NOW

Regd. L. No. 5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription Rates :

Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly, in

K E N Y A

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND COTEMPORARY AFFAIRS OF

KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :
P.O. Box 554
NAIROBI. K E N Y A